



A Saint in Christ.

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A SAINT IN CHRIST.

THE SUBSTANCE OF A TESTIMONY DELIVERED IN THE
HALL OF THE ASSEMBLY BUILDING,

On Lord's Day Evening, March 8th, 1863,

BY

WILLIAM MORRIS, M. D.

(Reported and Revised)

THE OCCASION OF THE TESTIMONY WAS THE SUDDEN DECEASE OF

MRS. E. D. READ, widow of ADMIRAL GEORGE C. READ.

PUBLISHED BY "THE SCRIPTURAL KNOWLEDGE SOCIETY."

PHILADELPHIA :

KING & BAIRD, PRINTERS, No. 607 SANSON STREET.

1863.

A SAINT IN CHRIST.

A SAINT in Christ Jesus has recently departed from our midst. We now think and speak of her as "absent from the body and present with the Lord." Having witnessed her "work of faith, and labor of love, and patience of hope," we glorify God in her. The entire history of her beneficent and godly ways, we ascribe to the saving grace of the Triune Godhead—the Father and the Son and the Holy Ghost. The decease of our estimable friend was as safe as it was sudden; for she lived by the faith of the Son of God, trusting wholly in Him. Her recent departure is the occasion of our present testimony; in which we desire to describe *a saint in Christ*, and to do so with simplicity and godly sincerity; according to the concurrent teachings of the Holy Spirit, as found in the Scriptures of truth.

The primary and evangelical idea of *a saint* is that of one whom God the Father has selected and set apart in his Son; and who, consequently, does not pertain to the earth, but to heaven.

To *canonize*, is the prerogative of God—not of man—not of the church: and, in Holy Scripture, God has declared that all saved sinners are real saints.

The *origin* of evangelical saintship, is the eternal purpose and grace of God the Father in his Son. The Sovereign of the universe has chosen the objects of his royal favor, according to the good pleasure of his own will. The God of all grace, the Fountain of life and of honor,

has chosen his saints from among the ruined race of the first man. These vessels of mercy are declared 'to be "sanctified—selected and set apart—by God the Father, preserved in Christ Jesus, and called." And they are instructed to say of God the Father:—"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." And an inspired form of praise, proper to all saints is this: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And it is testified that the names of God's saints are written in heaven—written, from the foundation of the world, in the book of life, of the Lamb slain. This may be called, *prospective* saintship in Christ Jesus.

The *foundation* of evangelical saintship is Christ, and the "one offering" of Christ—his own sacrifice of atonement and redemption. He came into the world to secure the everlasting saintship of all whom the Father had given to him. Hence he said, "I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And again, it is witnessed of him, that he said, "Lo, I come to do thy will O God:" and the inspired comment on this is: "By the which will we are sanctified—made saints—through the offering of the body of Jesus Christ once." This is sanctification by the blood of Christ—separation from wrath, judgment and death—*judicial* saintship.

The *immediate cause* of evangelical saintship is the quickening power and indwelling presence of the Holy

Spirit. The objects of the Father's grace and subjects of the Son's redemption, are quickened by the Holy Spirit, into union of life with Christ risen and glorified. Those who are thus quickened or made alive to God, are, in actual fact, regenerate persons—"born of the Spirit"—"born of God;" being made present possessors of the communicable life of God, the resurrection life of Christ, even, eternal life. The Holy Spirit dwells in them, and is their inward power and sufficiency for spiritual obedience and worship, and for communion with the Father and the Son. By the indwelling presence of the Spirit of God, the saints and sons of God cry, "Abba, Father:" and by Him they are sealed unto the day of redemption. This is *effectual and practical* saintship.

The right and power to canonize, resides only in the Triune Godhead. The Father is the Fountain, the Son is the Foundation, and the Holy Spirit is the Former of all saints and saintships, as known and approved in heaven.

It is our present intention to so describe *a saint in Christ*, and to do so according to the standards of the church of the living God; which standards are found in the sacred Scriptures, the inspired word of God. In the first place we will consider *the saint in present acceptance*.

"Accepted in the Beloved:" the present acceptance of all saints in Christ, is a prominent theme of the Holy Spirit.

From the moment in which, by the grace of God, a sinner believes, with the heart, in the risen Saviour, he is, in actual fact, a saint in Christ. From the moment in which this actual saintship is conferred and effectuated, the old and evil name, "*sinner*," is annulled for evermore. All sins are forgiven and forgotten of God; as He has said: "Their sins and iniquities will I remember no more." Christ has put away sin by the sacrifice of Himself. The righteousness of God has been declared, and the believer is

justified or constituted righteous before God. Even as David and Paul describe "the blessedness of the man to whom God imputeth righteousness without works." The believer in Christ is "made the righteousness of God in Him."

The Hebrew idea of righteousness is that of being weighed in the balance and found to be just weight. This is—if we may so say—God's idea of righteousness or of being justified in his sight. But suppose that God were to place you or me in one scale of the divine balance, and the entire claims of his eternal excellency, and holy law, in the other; in a moment it would be shown that we are lighter than vanity. But of necessity we must each weigh down that balance to an even beam, or we never could be justified and accepted—never could be saved. But how is it done? Here the manifold wisdom of God and the riches of his grace are shown. God has placed his own blessed Son—the holy and righteous one, THE GOD-MAN—in the scale, and He alone has been found to be just weight. He has weighed down the balance of God to an even beam: and God's method of justifying "the ungodly" may be thus described:—He takes up the ruined sinner, cleanses him from all sin by the blood of Christ; puts him into Christ; and thus into the scale, and there is the even beam—the just weight; and God says, "*righteous*;" and declares and seals that person, *justified*—righteous in Christ, and in Him entitled to eternal life. Neither the individual believer, nor the whole church of God, is the weight of the smallest feather in the balance: but Christ is the righteousness of his saints, by the good pleasure of God; as it is written: "But of him are ye in Christ Jesus, who is made unto us wisdom from God; (that is) righteousness and sanctification and redemption."

The truth of present acceptance in Christ, includes that of the saint in virtual exaltation.

As Christ was the Substitute of his saints in death ; so, also, is he their Representative in resurrection, and in the presenee of God. In Holy Scripture the faithful are spoken of as “dead with Christ,” “risen with Christ,” and exalted in Christ, as it is said : “Quickenen together with Christ, and raised up together, and made to sit together in the heavenlies in Christ.” *There*, on the right hand of the throne of God, is the proper position of all saints ; for Christ is there—the Representative and immortal Head of his body, the church.

The Son of God became man, that he might be capable of obedience, and of moral conflict and victory, and that he might offer up himself a sacrifice to God—an atonement of infinite value. But this was not all. When he emptied himself of his divine majesty and glory, and took upon him the form of a servant, and was made in the likeness of men, it was that he might exalt his assumed manhood—when changed and glorified—to the right hand of the Majesty in the heavens ; and it is worthy of God to regard the *body* as exalted into the proper rest and glory of the Head.

Present acceptance “in the Beloved” is an accomplished fact ; and, to the instructed saint, is a present realization. Celestial exaltation is true to faith, because it is true in Jesus ; and in this virtual exaltation, the highest security of the saints consists, as it is written : “Ye are dead (sentence has been executed) and your life is hid with Christ in God :” “And this is the record, that God hath given to us eternal life, and this life is in his Son.” And in the experimental knowledge of this, the believer in Christ knows Him and the power of His resurrection, as giving victory over the world, and an ability to set the mind on the things above, where Christ sitteth on the right hand of God ; knowing that those heavenly things are our own in Christ.

The presence of Christ with the Father—the Representative, Forerunner and High Priest of his Church, involves the title of all true believers to enter by faith, into “the holiest,” and to abide in spirit within the veil; and, in view of this truth, we are led to speak of *the saint in spiritual worship*.

Being brought nigh by the blood of Christ, and having a fitness and title, in his blood, to enter into the holiest, all true believers are purified worshippers and sanctified priests, “a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ,”—“a chosen generation, a royal priesthood,” in fellowship with the “Great High Priest.”

The place of spiritual worship—of priestly service—is in the heavens, in “the true tabernacle, which the Lord pitched, and not man.” And, as empowered by the indwelling presence of the Holy Spirit, the instructed saint ascends, in spirit and in faith, to that celestial sanctuary, and *there* presents the spiritual worship, proper to the priests of the Lord. The *foundation* of true worship is Christ, in the past relation of the sin-offering: the *substance* of true worship is Christ, in the abiding relation of the holocaust or ascension-offering: and the *presentation* of true worship is through Christ, the great and glorified High Priest.

This priestly service and worship is in direct contrast with the system of sensuous worship and ceremony, instituted for the nation of Israel, as a body of men “in the flesh.” Therein, the priests were a distinct class, standing between the people and God. But all that, and much more, is “done away in Christ.” In the christian economy, the people of God are his priests; all of whom stand in equal nearness to God, even in Christ their Great High Priest. In the unity of eternal life—in the Father and in the Son

—they worship in the holiest, by the power of the Holy Ghost.

All true believers are priests; and all stand in equal nearness to God, and have the same title and competency to worship in “the holiest.” They stand, also, in other spiritual relations, both towards God and towards men; in one of which we must consider, *the saint in evangelical testimony.*

The Lord Jesus, when here on earth, was “the faithful witness” of the Father: and the proper position of all saints, on the earth, is that of being Christ’s witness among men. All are not evangelists, nor pastors, nor teachers, but all are constituted witnesses or testifiers of the person and grace and glory of Christ. And those who realize their acceptance and exaltation and priesthood in Christ, will readily apprehend their proper standing in the midst of the world, as confessors of the personal Deity, and real manhood, and finished work, and present grace, and coming glory, of Christ.

Our departed friend stood firmly in the truth of the Deity of JESUS, and his essential oneness with the Father and the Holy Ghost, in the mystery of eternal Godhead: and she delighted to confess the absolute grace of God, by which we are saved; and in giving prominence, to this three-fold truth: CHRIST OUR RIGHTEOUSNESS, CHRIST OUR LIFE, AND CHRIST OUR HOPE.

In evangelical testimony, the chief end in view, is to glorify the Godhead; by the manifestation of the truth, that, sinners are saved, from first to last, by the grace of God *only*, by the blood of Christ *only*, by the power of the Spirit *only*, and in the way of faith *only*; and that, the instrument which God employs, is the Gospel of his Son—the glad tidings of gratuitous salvation—“the words of eternal life.” This, has ever been the testimony of instructed saints, and is verified by the word of God.

In the presentation of the Gospel of God, the saints have but one object to lift up before ruined sinners, and that one object is CHRIST: and they have not any words of reproach or of upbraiding for the helpless sinner, on account of his sins. This is exemplified in the ways of every believer who is both living and walking in the Spirit, and in fellowship with the grace and merey of Christ. But by reason of the false teaching of men, and the subtlety of Satan; and the conceit of the flesh, even some who are saved ones and saints, may need to be admonished in the words of the Holy Ghost: "Who maketh thee to differ from one another? and what hast thou that thou didst not receive?" We need therefore to stand fast in the truth, that the grace of God only, has made us to differ from those who are yet in their sins: and we need to hold fast the confession: "By the grace of God I am what I am."

But the true christian's confession of Christ does not consist in words alone, but in deeds also; and these substantial works of faith and love are done by *the saint in beneficent service*.

God, having chosen his saints unto salvation, has called them unto holiness and prepared them unto good works. Hence it is written: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Good works have, and must have, a good origin and end. The good tree only can bring forth good fruit. Hence the words of the Son of God: "Make the tree good and its fruit good." But there is no native goodness in man towards God. "There is none that doeth good, no, not one." Works done *for* salvation are not good works, but are law-works, evil works, dead works. It is confessed in one of the Articles of "the Church of England," that works done before justification, have, without doubt, the nature of sin. The man who works in order that he might be saved, is a

stranger in heart, to the spirit of self-abnegation inspired by the Gospel of Christ. He is incapable of even the conception of evangelical love—the love that does good works, from its spontaneous out-working and from a delight in Christ and in the imitation of Christ. The man who works that he might be saved, is a self-constituted mercenary—a sordid soul. He works to make God his debtor; and to make God a liar, by a practical denial of the Gospel of Christ.

The good works of saints are chiefly *beneficent* works—works of kindness, done for the benefit of others, in the way of disinterested love. Those only are good works, in the estimation of God, that spring from the fruit-bearing life of Christ in his saints, and are brought forth by the inward energy of the Spirit of Christ. God makes the tree good and his fruit good. The good works of the saints are fruit, brought forth unto God, by virtue of union and communion with Christ the risen and glorified Saviour.

Good works are done in the way of obedience to such words as these: “Do good unto all men, especially to them who are of the household of faith.”—“To do good and communicate, forget not; for with such sacrifices God is well pleased.” The prime motive is to please God.

But in the majority of minds in Christendom, good works are supposed to consist in the observance of ceremonies, rather than in evangelical obedience—in the form of godliness, without the power thereof—in a profession of religion, rather than in true devotedness to the honor of Christ. Ask such persons concerning good works, and they will tell you of their law-works and “church goings” and the observance of their “religious duties,” so called. But how little does all that of which they boast, how little does it resemble that which is described by the Apostle James: “Pure religion, and undefiled before the God and Father

is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

When the Son of God shall come in his glory, he will openly approve the good works of his saints, as the practical proofs of their faith and love, and of their celestial heirship, according to the eternal purpose of the Father. That future and public approval is now made comprehensible to us by means of these words of the Lord : " Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world : for I was an hungered, and you gave me meat : I was thirsty, and you gave me drink : I was a stranger, and you took me in : naked, and you clothed me : I was sick, and you visited me : I was in prison, and you came to me "—" Verily, I say unto you, Inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me."

I need not say that, evangelical beneficence was, for many years, the marked characteristic of the departed saint, towards whom our thoughts turn at this hour. In various and abundant ways, she ministered to Christ in his members, his brethren ; and honored Christ in doing good towards all. The words in which Paul, by the Holy Spirit, commended Phebe, are appropriate to her : " She hath been a succourer of many, and of myself also."

Good works spring from the fruit-bearing life of Christ in his saints, from the love of God shed abroad in their hearts and from the indwelling presence and power of the Holy Spirit.

But the history of true godliness leads us to speak, also, of *the saint in moral conflict*.

In the popular imagination, *a saint* is supposed to be one who is free from sin—absolutely free from the presence of sin. This false thought has, doubtless, been derived from ecclesiastical assumption, and from evil pretence. And the erroneous impression that, absolute purity and

perfectness is the necessary characteristic of a saint, has caused many of the children of God to shrink from the avowal of their saintship in Christ. And we now say, to all such, Beloved in the Lord, you ought not, indeed, to *pretend* to be saints : but you ought to confess the grace of God bestowed upon you, in that He has made and declared you to be his saints in Christ Jesus, notwithstanding the presence of indwelling sin. While in the body you must be in conflict with sin.

The "old man," of the saint, is radically corrupt. The "mind of the flesh" is evil and only evil to the end. "The flesh lusteth against the spirit, and the spirit against the flesh : and these are contrary the one to the other." And, by reason of this moral antagonism, an inward and continuous conflict goes on within the saints. So long as they are in the body, they are in conflict with the evil of the flesh. Nor is this all. They have also to engage in moral conflict with the world, and with Satan, the prince of this world. The evil that is in the world surrounds them with a besetting urgency ; and Satan, and the evil spirits who are his angels, assail them with temptations ; while at the same time, the inordinate tendencies of the flesh are ever ready to betray them into actual sins. This mental and moral warfare, waged within the saints is a part of their daily history : and God only knows the greatness of the conflict, and the victories that must be gained, in order that his children might walk before him, in holiness, righteousness and good works.

Every saint knows the plague of his own heart by reason of indwelling sin. He may not talk of it ; neither is it desirable that he should. They who most sorely know the grief arising from conflict with sin, are the most silent on the subject ; knowing that this cause of grief is too deep for human ministry. But Jesus hears the suppressed groan of the agonizing spirit, and says, "My grace is suffi-

cient for thee : my strength is made perfect in weakness " : and by the strength of Christ, the " new man " of the saint, overcomes the old. And it should ever be borne in mind that, in Christ and in the Holy Ghost, every child of God is endued with a spiritual competency to overcome all the temptations of the devil, and to mortify all the deeds of the flesh.

But the divine competency bestowed is not always realized and employed. Watchfulness is not always maintained : and, consequently, the ways of the saints are often marred, by failures in obedience and service, and by trespasses and sins. Hence we must speak of *the saint in contrite confession*.

The children of God have not, indeed, to make confession of sins, as if they had not redemption in the blood of Christ—as if they were not justified and made to be " the righteousness of God in him ; " nor as if the benign relationships subsisting between the Triune Godhead and themselves had ceased. But they have many evils to confess in presence of the Father and of their great High Priest. Every day they have to make confession, and say, " Our Father who art in heaven, forgive us our trespasses. " And saints only do, or can, make real and contrite confession of sins—the justified only, as consciously standing in grace, are guileless before God. The sinner may sometimes seem to confess his sins ; but his seeming confessions are struck out by the collisions of dread and remorse, as sparks are struck out from flint and steel. But the guileless confessions of saints—consciously standing in the grace of God—drop from the heart and lips like fragrant gums, drawn forth by the warmth and brightness of the sun.

Godly sorrow on account of sins can exist only in a heart in which the love of God is truly known ; and in that heart only is there a correct estimate of the inherent and exceeding evil of sin. The depth of godly sorrow that

accompanies a consciousness of actual trespass, is known only to God, who searcheth the heart: and for this godly sorrow, there is one only way of relief; even, a guileless confession, with a direct regard, in faith, to the one sacrifice and the priesthood of Christ, and to the fidelity and righteous ways of God the Father, in relation to his Son, and the atonement made by Him. The instructed believer is confident of the truth of that word which says, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

But confession is not the chief business of the children of God in their intercourse with their Father who is in heaven. It behooves us therefore to consider, *the saint in secret supplication*.

The saints of God have learned to appreciate the duteness and the privilege of public worship and of visible communion: but the more intense exercises of their devotional history, transpire in secret, with God. There, when shut in from all human observation, they realize the exceeding nearness to God into which they are brought; and, praying to their Father who seeth in secret, they ask as little children, in the simple and concise utterances of faith. This is in accordance with the model of prayer furnished by the Lord: and every saint knows, from experience, that, directness of thought and intensity of spiritual desire, do not admit of formal phrases, or of multiplying words.

One of the choice blessings of secret supplication is that, *it is a secret* between the child of God and his Father who is in heaven: and the most prayerful history of the saint is thus secret. We have indeed been told of some, that they were, "eminent for secret prayer." But who can know of such eminence? Who but the individual, himself, can know the fact and history of his *secret* intercourse with God?

It is in secret that the saints obtain supplies out of the

fulness that is in Christ. And the more mature and confidential their intercourse with God becomes, the more they pray like Christ; that is, they pray more for others than for themselves. They rise, in spirit, into communion with the intercession of Christ; and ask, that others may receive, and that Christ may be glorified in them. Moreover, the daily history of the saints in secret supplication, is fragrant with the incense of thanksgiving and praise; ascending from hearts that know the love of God.

It is by virtue of secret intercourse with God, and of "the supply of the Spirit of Jesus Christ," that the history of true believers presents *the saint in steadfast endurance*.

"The *patience* of hope" is more correctly called, the *endurance* of hope—endurance under the pressure of persecution, reproach and scorn. The Lord Jesus himself is the great *exemplar* of endurance. He was despised and rejected of men; and he endured the contradiction of sinners against himself. Men said of him that he was "beside himself," and that "he had a demon and was mad." They accused him of being a false teacher of men, and a blasphemer of God—an enemy of righteousness, and an encourager of sin. And it should be borne in mind that it was the *self-religious element* of Judea that rose up against the merciful Saviour—"the holy one of God." It was the scribes and pharisees, led on by the chief priests, that reproached and persecuted Him: and it is the legal-minded and self-religious, now, who reproach the saints of Christ.

JESUS could say to the Father, "The reproaches of them that reproached thee, have fallen upon me:" and the reproaches that fell on the Lord Jesus, have fallen on his saints, who follow him with fearless fidelity and seek to "walk as he walked." Hence the necessity of endurance; and of this, the Lord has forewarned us, saying, "If they have called the master of the house Beelzebub, how much more they of his household;"—"You shall be hated of all

nations for my name's sake ;"—"If they have persecuted me, they will also persecute you :"—"Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of Man's sake." The Holy Ghost also has borne the same testimony, as to the need of endurance :—"Unto you it is given on the behalf of Christ, not only to believe in him, but also to suffer for his sake :"—"Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Now if we, who trust in Christ, believe all that he has spoken, we shall not think it strange, when we are misjudged and ridiculed and reproached, by those who, while they make a formal "profession of religion," are strangers to the grace of Christ, and the excellency of his ways. We shall, rather, rejoice that we are "counted worthy to suffer shame, for his name." And, beloved, if you are now being reproached for the name of Christ, blessed are you : for the cloud of shame that is condensing around your head, is, in the view of heaven, a halo of brightness, and shall hereafter be worn as a garland of glory, in the kingdom of your Father.

"If we suffer with Christ, we shall also reign with him." But at this present moment we turn to consider, *the saint in conscious repose*.

"Absent from the body and present with the Lord." Blessed be God for this consolatory truth ! Our beloved friend and sister in Christ, has passed away, suddenly and peacefully, to be with Christ, *in conscious and blessed repose*. We cannot, in truth, speak of her spirit as, glorified ; for the day of glory is yet in the future—the day when the Lord himself shall come again. But we can, most truthfully, speak of her as being "with the Lord"—in Christ and with Christ—hid with Christ in God, and waiting to be glorified, when Christ our life shall appear.

It behooves us to thank God that we have not to do with the speculations of men, concerning the "separate state." Neither are we concerned with the cold and cloudy thought of "hades;" for, no saint has gone to be detained in hades, since JESUS died and rose again. Instead of looking down into the dark abyss of hades, we look up to God, "with whom do live the spirits of them who depart hence in the Lord."

The saints of God have eternal life before "they are delivered from the burden of the flesh." Christ, who is their life, lives in them, while they are here in the body; and they live in Christ, as to their spirits, when they have departed hence; and the Spirit of God dwells in them still, and for evermore. The spirits of them who depart hence in the Lord, are included in the great mystery of THE CHRIST, the constitutional and manifestive fulness of THE CHRIST.

The Christian Revelation supplies a most blessed conception of *the saint in conscious repose*. It supplies the conception of a purely spiritual existence in a state of abstract consciousness with Christ; even, IN THE FATHER AND IN THE SON, AND FILLED WITH THE HOLY GHOST—dwelling in essential light, and reposing in the embrace of everlasting love.

The day of *activity* is yet future; but in a little while the world shall behold, *the saint in manifested glory*.

The one proper hope of the Church is the coming of the Lord. When about to leave the world and return to the Father, He said to his saints, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, you may also be." And the Apostle Paul testifies, saying, "When Christ our life shall be manifested, then shall you also be manifested with him in glory." The proper attitude of the saints here on earth, is that of waiting for the

Son of God from heaven—"looking for that blessed hope, even the glorious appearing of our Great God and Saviour, Jesus Christ."

"Them who sleep in Jesus will God bring with him." For the purposes of "the resurrection of life," in embodied immortality, their spirits shall be evolved from the Father and the Son, by the Holy Spirit. "The dead in Christ shall rise first, then we who are alive and remain, shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we be ever with the Lord." The saints shall then come with the Lord Jesus; as it is written: "Jehovah my God shall come, and all the saints with him." The world will then form a very different estimate of the saints, from that which is now entertained. The angels of God regard them now with respect and honor; knowing that "God is not ashamed to be called their God;" and that JESUS is "not ashamed to call them brethren." And when the sons of God are manifested, in embodied immortality and glory, then, the world shall know that God the Father has loved his saints, even as he has loved his Son. Oh, blessed and glorious hope! It is, in truth, the hope that is full of immortality and eternal life—full of Christ, in all his grace and glory—filled with all the fulness of God. "EVEN SO, COME, LORD JESUS."

This present testimony requires only that we add a word or two concerning, *the saint in everlasting dominion*. "Beloved, now are we the sons of God; and it is not yet manifested what we shall be; but we know that when He is manifested we shall be like him, for we shall see him as he is." The proper beatitude of the saints will consist in their being conformed to the image of the Son of God, and in being his immediate associates forever; but their relative honor and dignity will consist in their being joint rulers with him. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power,

but they shall be priests of God and of Christ, and shall reign with him a thousand years."

During that thousand years, the Lord Jesus shall reign over the ransomed and saved nation of Israel—their own Messiah, Redeemer, Saviour, King—and "the Church of the first-born" shall reign with him. All nations shall be subject to his righteous and peaceful sceptre; and every tongue shall confess him Lord, to the glory of God the Father. From the visible glory in the heavens—in which the Lord will then reside with his Church, the bride of the Lamb—the immortal and glorified saints will visit the earth on missions of mercy and of power, as ministers of grace, and of righteous rule. But the reign of a thousand years will be only the beginning of the dominion of the Son of God and his saints. At the close of that brief period—when the final judgment shall have been executed, and all the evil in the universe shall have been destroyed—then shall the Son deliver up the millennial Kingdom to God the Father. The purposes of the Godhead concerning the earth will then have been fulfilled. The new heavens and the new earth will then have been established—the universe being re-headed up in THE CHRIST. God shall be all in all. And, in the full view of the whole universe, the Son, in glorified humanity, will then most lovingly take the place of subordination to the Father; and, at the same time, He, the Son, will fully assume his rightful, universal and eternal dominion—angels, principalities and powers, being subject to Him, and to his saints in fellowship with him.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

ETERNAL LIFE.

Eternal life!—how sweet the sound
To sinners who deserve to die :
Oh, let our Saviour's praise resound,
Who brought this great salvation nigh.

Eternal life!—to Him we owe
The gift of immortality :
In Him we live—and from Him flow
The blessings of eternity.

Eternal life!—how will it bloom
In peerless beauty when we rise,
Triumphant o'er the vanquished tomb,
To meet our Saviour in the skies.

Eternal live!—what joy it gives,
Amid the griefs we here endure :
Because our risen Saviour lives,
Our own immortal life is sure.

